

283

spirits when he makes his palio. Usually he requests that the spirits punish any individual who tries to secretly interfere with the palio. The palio is performed by a man, but not necessarily by a specialist.

241

[462]
[463]

Oracion reports similar practices among the Magahats of Tolong in order to determine whether the spirits approve of a new caingin. In the proposed caingin site the Magahats place a pole and put at the top a small vine roll. The roll of vines is said to symbolize a crown and the stick the diwa (unseen spirits).¹¹ The cultivator returns home and his dreams for the next three days are interpreted as favorable or unfavorable signs. For example, if he dreams of sickness or death this is a bad omen and the caingin area is abandoned. Normally, however, the cultivators dreams are said to be favorable.¹²

241
187

Dream interpretation for selection of a caingin site appears to be more important among the Magahats than in Siaton. The writer did not inquire specifically whether dreams were used as omens in the selection of a caingin but the palio would seem to make dreams superfluous. The

¹¹Diwa was the name for idols in pre-Hispanic Philippines. "Others...reverenced most ugly idols made of stone or wood, which they called divatas." Luis de Jesus, Blair and Robertson, op. cit., III, p. 203. Caticugan barrio-folk use diwata today as a synonym for "superstition" and as the name for a rite connected with the fish corral.

[778]

¹²Oracion, op. cit., pp. 46-7.

571

CB
228
471

catching pelagic fish in Siaton. Though all the people sell or barter their surplus fish, the bonsod and netting of fish are the most commercialized fishing activities in Siaton, requiring the largest capital investment. The material that follows does not describe the daily activities of the barriofolk of Caticugan, but rather the various commercial fishermen (many of whom live in the poblacion and are municipal officials) and the residents of the fishing barrios that huddle under the coconuts by the blue sea.

[463]

P
228

The basis for the Philippine government's present legal control over public waters was the Spanish Law of Waters (1866). What is commonly considered the basic fishing law of the Republic (Act No. 4003) was not passed until 1932. With passage of this Act, the scope of the national government's power and authority over exploitation, protection and conservation of the fishery resources of the Philippines was fully recognized.

One important feature of Act No. 4003 is the dual authority exercised by both the insular government and the municipal government over fishing and fisheries... This dual authority... has been the cause of frequent controversies between the municipal governments, on the one hand, and the insular or national government on the other. These conflicts are inevitable, undoubtedly due to the political subdivisions of the state... the inherent right of each political subdivision [municipality] to own private or patrimonial property which may include portions of the sea, rivers, etc.; and the desire of the municipal corporations to increase their revenue.³²

³²Jose Sanchez, "What You Should Know About Our Fishery Laws," Times-Mirror 3rd Annual Report on Agriculture and Industrial Progress. Manila, Manila Times-Daily Mirror, (October 30, 1952), p. 26.

665

new slats installed. A local riddle accurately describes 356
the general appearance of most of the Caticugan dwellings. 524

Since birth all patches. What is it? A house

(Sukad nabata tapak sawina. Unsa man? Balay)

COST OF BUILDING A BARRIO DWELLING

The basic materials used to build a barrio dwelling
are obtained in the locality, i.e., bamboo, nipa, house
posts, rattan, etc. Wire, nails, and galvanized iron
sheets are purchased in poblacion stores or, more frequent-
ly, obtained in Dumaguete. The use of wire, nails, iron
roofing and cement, for example, in the construction of
new dwellings in Caticugan, though still small, is increas-
ing. More families would have purchased these materials
~~during my residence except for~~ highly inflated prices and
restricted supplies. This trend toward using materials
that are made and normally purchased outside the community
(in contrast to going to the mountains to obtain materials)
will continue to reduce the bartering that still persists
in their basic economy and decrease the barrio folk's self-
sufficiency.

In the past, a family who decided to build a new
dwelling in Caticugan were assisted by neighbors and
friends. Today, however, when an individual constructs a
new house it is mainly a family task. If additional labor
is needed the builder may hire local carpenters. House
construction exemplifies the transitional process--from
community cooperation, to family, and gradually to the

435
178
438
342

476
602
178
463

732
Some ride bareback but
most riders use a wooden saddle (siya sa kabayo). The only
specialist who made and sold wooden saddles in the entire
Siaton River valley lived in Barrio Casala-an. Nearly
everyone who owned a wooden saddle in Caticugan had pur-
chased it from this craftsman. (See Plate LXXVII.)²

492
463

Prices for saddles range from two to three dollars depending on the size and type of wood used. The Casala-an saddle-maker had made about twenty saddles in 1951 and his son was learning the trade. Saddles of narra wood are the most expensive; the two woods most frequently used are metan-ag (Kleinhovia hospita Linn.), said to be light and not to crack easily, and baliwak.

Sometimes the wood is soaked in water for a week and then sun-dried before it is cut. Sections for the saddle are cut with a bolo and chisel; no glue is used. A small auger is employed to bore holes into which wooden pegs are driven. Wooden stirrups are made and tied to the saddle by rope. No attempt is made to carve decorative designs on the saddles.

CARVED BOLO HANDLES

Various types of bolos are used in Caticugan. (See Plate LXXIII)² The Regular is the most widespread bolo type, employed in a dozen ways. The Sangot is used to cut rice heads during harvest whereas the Bonlay is a "weeding bolo," often used by caingin farmers. A few Balarao and Piso were owned by men who described them as "fighting knives." The Ig-alabis is used to trim the "eye" of the buri kuhang.

² (Should read LXXVIII, which see on p. 734, Cat. 412-Analyst)
¹ (This plate (page 733) is missing-Analyst)